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for military or civil service or to be made guardians, though the clergy may be executors. On the other hand, no *curialis* or *cohortalis* may become a monk or a clergyman without special permission, and such persons may then become celibate clergymen only. The bishops, but not their clergy, are exempt from the *patriae potestas*. Priests, if married, must be married to virgins, and before ordination. Bishops may not be married. Non-residence of the clergy is legislated against, especially their flocking up to the capital. Provincial synods must be held biennially. Excommunication is restrained, the beginning of a feeling that came out in the constitutions of Clarendon.

The most interesting part of the work is perhaps *De episcopali audientia*. In all purely ecclesiastical cases the bishop has sole jurisdiction. So also, with considerable qualification, in civil cases between clerics and, with consent of the layman, between a cleric and a layman, though at first, here only as arbitrator. In criminal cases the clergy have not yet made good their claim. The bishop has extensive oversight over the civil authority in the cases of charitable and religious bequests, and the care of exposed children, and of orphans, lunatics, and fallen women. These are long steps toward the extravagant ecclesiastical privilege of the Middle Ages, and the great interest of this book lies in the foundation, which it shows was here laid for that superstructure. The student of mediæval church history will find it very valuable.

FREDERICK S. ARNOLD.

GRACE CHAPEL,
New York.

GESCHICHTE DER VANDALEN. Von LUDWIG SCHMIDT. Leipzig: Teubner, 1901. Pp. iv+203. M.5.

THIS monograph upon the history of the Vandals abounds in scholarly research, but is a book to be shunned by the reader sensitive to literary form. The references are either cited in footnotes or embraced by parentheses in the body of the text, with no apparent rule of practice; there are no paragraphs to break the monotony of the page, and there is no index.

After tracing the early history of the Vandals the author proceeds to show the causes which made the Vandal conquest possible. He shows how the Vandals found support in the half-savage tribes around Atlas, and from the sect of the Donatists. But the nature of the Roman rule in Africa as a *foreign* domination is not enough emphasized. The roots of

the Donatist heresy were deep in the native population ; the strength of orthodoxy was in the official class. The devastation wrought by the invaders from Tangiers to Tripoli was terrible, but much of it must be laid to the licentiousness of the Moor, the vengeance of the revolting slaves, and the fanaticism of the heretic. The blind and wanton destruction typified in the word "vandalism" is not wholly just. Dr. Schmidt proves that Genseric—he prefers this form of the name—made the Vandal rule popular with the people of Africa ; that Mauritania was happier under it than under the late Roman domination. The most valuable chapter of the book, where he presents most that is new, is that upon the institutions of the Vandal kingdom. It is hard not to believe that the author here becomes a special pleader. Was the Vandal government so pacific and mild? Was there little violent dispossession of Roman proprietors, seeing that they were of the Roman official class? The author seems to have exhausted German authorities upon the subject, but the fine work of the French historians and archæologists, with the exception of Diehl, seems to be unappreciated. English research has been wholly ignored. Bury's *Later Roman Empire*, Freeman's brilliant essay in the *English Historical Review* upon the treason of Count Boniface, and Holmes's *Churches in North Africa*, the luminous Hulsean prize essay of 1895, all fail of mention. One misses also the work of the Mohammedan scholar, El Kairouani.

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LES GRANDS PHILOSOPHES. SAINT ANSELME. PAR LE COMTE DOMET DE VORGES, membre étranger de l'Académie Romaine de Saint-Thomas, président honoraire de la Société de Saint-Thomas d'Aquin de Paris, etc. Paris : Alcan, 1901. Pp. vi+329. Fr. 5.

THE name of Anselm almost inevitably suggests the most distinctive and original of his contributions to theology, the famous ontological argument for the existence of God. This argument has had a history important enough to warrant a strong interest in its origin. Accepted with more or less reserve by many of Anselm's successors and modified by Descartes, it was given its death blow, as it seemed, by Kant. But in a changed form it soon reappeared as the chief argument of an important school of modern philosophy. The change in the form of the argument, however, must be kept clearly in mind. Otherwise the use of the same term to indicate the argument of